WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE AND FOR THE BENEFIT OF THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. III.—NO. 21.] Edited by THOS. HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—Tuesday, May 23, 1826. [NO. 99.

Review.

THOUGHTS ON THE REVIVAL IN NEW-ENGLAND, &c.: BY JONATHAN EWDARDS.

(*Continued.*)

Part IV.

The author proceeds to show in the fourth place, what things are to be corrected and avoided in promoting the work or in our behaviour under it. This is a very delicate and it must be admitted also, a very important part of his undertaking. It is delicate because the enemies of religion are always seeking occasion against revivals. They make no allowance for the frailties of human nature, except in their own persons. They are always doubting the genuineness of revivals; and always judging of them by the character of instruments employed, rather than by the fruits which are produced. To admit that the promoters of revivals are ever indiscreet, or that they have any human imperfections at all, is, in the view of such men, almost to abandon the cause. Nor does the evil end here; many cold hearted professors run into a similar mistake in judging of revivals. They are afraid of exciting opposition. They would be very wise and prudent. They would think to conquer the whole world itself by prudence; and had they lived in the days of the apostles, they would doubtless have so managed as never to have been stoned or sawn asunder. To tell such men that they are correct in making out their catalogue of imprudences, is in effect almost the same as to tell them to keep aloof from any work of grace, where they exist; and, not unfrequently, will the mere discussion of such topics among professing Christians have a tendency to create dissensions, and to grieve away the gracious influences of the spirit.

On the other hand there are revivals, which are not revivals of religion. There is great responsibility attached to the conduct of Christians in relation to this subject. There is great danger of exciting too much sympathetic emotion on the one hand, and of hindering the work on the other, by endeavouring to repress this kind of emotion. In taking either of these courses, there is constant danger of doing injury.

The first object of the tempter is to keep men in the frigid zone in matters of religion. When he discovers feeling, he endeavours to quench it by the sneers of ridicule and the buffetings of opposition.—But when defeated here, he will endeavour to turn the current of feeling into wrong channels; and to divert it towards improper objects. He will endeavour to excite Christians to *undiscovered* spiritual pride. He will lead them to entertain wrong notions of things. His devices are absolutely endless: he has great art in hiding them; and not unfrequently, is he permitted so far to succeed in his efforts in leading Christians astray, as to induce them unconsciously to wound the Saviour in the house of his friends.

These topics, the author dwells upon, at considerable length. He says there is great danger of spiritual pride—there is danger of pointing out *particular ways* of God's operations, which are endlessly diversified. There is danger in trusting to circumstances and to instruments; and there is great danger, lest those whose efforts have for a long time been prospered in the work, should be self-confident and opinionated; and should not be sufficiently careful to give God all the glory. He instances Moses speaking to the rock, and Uzzas' putting forth his hand to the trembling ark.

He also shows the danger of trusting to impressions and impulses; instead of leaning on the promises of the gospel. He gives his views of praying in faith for particular mercies; and while he admits that the argument drawn from divine assistance, may sometimes be strong in favour of our obtaining the very thing desired: he says there is great danger here of presumption and mistake.

In order to drawing a just inference from the supposed assistance we have had in prayer for a particular mercy, and judging of the probability of the bestowment of that individual mercy, many things must be considered. We must consider the importance of the mercy sought, and the principle whence we so earnestly desire it; how far it is good, and agreable to the mind and will of God; the degree of love to God that we exercised in our prayer; the degree of discovery that is made of the divine sufficiency, and the degree in which our assistance is manifestly distinguishing with respect to that mercy. And there is nothing of greater importance in the argument than the degree of humility, poverty of spirit, self-emptiness and resignation to the holy will of God, which God gives us the exercise of in our seeking that mercy: Praying for a particular mercy with much of these things, I have often seen blessed with a remarkable bestowment of the particular thing asked for.

Alluding to opposition to revivals, he says:

I believe that saying of our Saviour, *I came not to send peace on earth, but division*, has been abused; as though when we see great strife and division arise about religion, and violent heats of spirit against the truly pious, and a loud clamour and uproar against the work of God, it was to be rejoiced in, because it is that which Christ came to send. It has almost been laid down as a maxim by some, that the more division and strife, the better sign; which naturally leads persons to seek it and provoke it, or leads them to and encourages them in such a manner of behaviour, such a roughness and sharpness, or such an affected neglect, as has a natural tendency to raise prejudice and opposition; instead of striving, as the apostle did to his utmost, by all meekness, gentleness and benevolence of behaviour, to prevent or assuage it. Christ came to send a sword on earth, and to cause division, no otherwise than he came to send damnation; for Christ that is set for the glorious restoration of some, is set for the fall of others, and to be a stone of stumbling and rock of offence to them, and an occasion of their vastly more aggravated and terrible damnation; and this is always the consequence of a great outpouring of the spirit and revival of vital religion, it is the means of the salvation of some, and the more aggravated damnation of others. But certainly this is no just argument that men's exposedness to damnation is not to be lamented, or that we should not exert ourselves to our utmost, in all the methods that we can devise, that others might be saved, and to avoid all such behaviour towards them as tends to lead them down to hell.

Under the head of errors, he says:

We go too far when we look upon the success that God gives to some persons, in making them the instruments of doing much good, as a testimony of God's approbation of those persons and all the course they take.

He proceeds to illustrate this position; and adds afterwards as follows:

Nor do I think that they go upon sure ground, that conclude that they have not been in an error in their conduct, because that at the time of their doing a thing, for which they have been blamed and reproached by others, they were favoured with special comforts of God's Spirit. God's bestowing special spiritual mercies on a person at such a time, is no sign that he approves of every thing that he sees in him at that time. David had very much of the presence of God while he lived in polygamy: And Solomon had some very high favours, and peculiar smiles of heaven, and particularly at the dedication of the temple, while he greatly multiplied wives to himself and horses, and silver and gold; all contrary to the most express command of God to the king, in the law of Moses, Deut. xvii. 16, 17. We cannot tell how far God may hide his eyes from beholding iniquity in Jacob, and seeing perverseness in Israel.—We cannot tell what are the reasons of God's actions any further than he interprets for himself. God sometimes gave some of the primitive Christians, the extraordinary influence of his Spirit, when they were out of the way of their duty; and continued it, while they were abusing it; as is plainly implied, 1 Cor. xiv. 31, 32, 33.

Yea, if a person has done a thing for which he is reproached, and that reproach be an occasion of his feeling sweet exercises of grace in his soul, and that from time to time, I do not think that is a certain evidence that God approves of the thing he is blamed for. For undoubtedly a mistake may be the occasion of stirring up the exercise of grace, in a man that has grace. If a person, through mistake, thinks he has received some particular great mercy, that mistake may be the occasion of stirring up the sweet exercises of love to God, and true thankfulness and joy in God. As for instance, if one that is full of love to God should hear credible tidings, concerning a remarkable deliverance of a child, or other dear friend, or of some glorious thing done for the city of God, no wonder if on such an occasion, the sweet actings of love to God, and delight in God should be excited, though indeed afterwards it should prove a false report that he heard. So if one that loves God, is much maligned and reproached for doing that which he thinks God required and approves, no wonder that it is sweet to such an one to think that God is his friend, though men are his enemies; no wonder at all, that this is an occasion of his, as it were, leaving the world, and sweetly betaking himself to God, as his sure friend, and finding sweet complacence in God;—though he be indeed in a mistake, concerning that which he thought was agreeable to God's will. As I have before shewn that the exercise of a truly good affection, may be the occasion of error, and may indirectly incline a person to do that which is wrong; so on the other hand, error, or a doing that which is wrong, may be an occasion of the exercise of a truly good affection. The reason of it is this, that however all exercises of grace be from the Spirit of God, yet the spirit of God dwells and acts in the hearts of the saints, in some measure after the manner of a vital, natural principle, a principle of new nature in them; whose exercises are excited by means, in some measure as other natural principles are. Though grace be not in the saints, as a *mere natural principle*, but as a sovereign agent, and so its exercises are not *tied to means*, by an immutable law of nature, as in mere natural principles; yet God has so constituted, that grace should dwell so in the hearts of the saints, that its exercise should have some degree of connexion with means, after the manner of a principle of nature.

WITHOUT HOLINESS.

Many have mistaken the native character of man, from *having seen him capable of affections and deeds that are praise worthy.* It is not man's prerogative to judge the heart; hence if the tendency of an action is to that which is good, it is imputed to the very motive that ought to have produced it. If the deed has a fair exterior, it is considered ungenerous not to impute it to correct principle. Men judge however, on the maxim, that what is highly esteemed among men, cannot be abomination in the sight of God. Hence they dress up human nature in garbs innocence; and conceive it impossible that there should be, under so much that is fair in conduct, an evil heart of unbelief.

They find men capable of kind, and generous, and honourable sentiments. They can be true, and trusty, and faithful, and affectionate; and they triumphantly ask, How can all this be, when there is no love of God in the heart? They see discharged, and sometimes quite honourably, the offices of parent, husband, brother, and child, and all the other domestic and social relations, and impute it all, though to be accounted for on other principles, to native moral excellence. Hence they are precipitated into a controversy with that plain and humbling testimony of heaven, that "The carnal mind is enmity against God, is not subject to his law nor indeed can be."

Why will not men believe, what the scriptures so plainly teach that the heart is deceitful above all things and desperately wicked, and from this truth infer, that very different motives may lead to the same deeds. We often see that an amiable disposition, a tameness and mildness, such as distinguish the lamb from the wolf, and the vulture from the dove; and that results in the exercise of many an amiable affection, and the doing of many a kind action; may consist with the practice of sin, the habit of a daily violation of the divine law, a prompt rejection of all the overtures of the gospel, and an inveterate disgust for the duties of a cordial and secret piety. We have recognized, where there was all the instinctive amiableness that is ever claimed, the existence of a polished and fashionable infidelity; have marked offence taken, at the distinguishing doctrines of revelation at the scruples of a well disciplined conscience, at the frequency and fervency of devotional exercises, and the elevated views and affections of the revived and happy believers. Still there were high pretensions to kindness, rectitude, generosity, and even piety. There was not a consciousness of the deep-rooted enmity of the heart to whatever is holy and heavenly. Men have wept under the sound of the gospel, and seemed the veriest converts to the truths under discussion, the affections enforced, and the duties urged, and ere they have passed the threshold of the sanctuary, have vented their spleen against the man, who reached their sensibilities, and drew from them in an unguarded hour, their reluctant testimony to the gospel he announced.

We do not deny, that there has been seen in men, not sanctified, much that it would be disgraceful not to admire, and envious not to praise, and evil not to imitate; and still we might have indubitable evidence, that in the very same bosom there beat a heart hostile to God, and holiness, and heaven. Not certainly will God, who compares the temper of the heart with his law, approve always the very deeds that men have praised, or the men who may have stood immeasurably high in human estimation.

On this point the truth must not be concealed. We cannot say to sinners, that if they please man, that God will assuredly be pleased; that if they speak kindly to man, and do deeds of mercy to him, the Eternal will say, "Ye have done it unto me." There is no such assurance given in the record. And the time, or rather the *eternity*, will be here so soon, when their whole character must be known, when they must stand before the omniscient God, and all their heart be opened, and their whole life be read; that to deceive them, and cry peace, peace, when there is no peace, would be cruel as death.—*Clarke's Conference Sermons.*

From the Zion's Watchman.

THE EVENING LECTURE.

At the usual hour the village bell had collected the assembly. The preacher called their attention to one of the miracles of Jesus, in these words, "Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw."—After some explanatory remarks respecting those possessions, which seemed peculiar to the time of our Saviour's ministry, the audience were reminded, that there is a sense in which all mankind, in their natural state, are blind and dumb. They are blind until they behold the peculiar glory of Jesus as a Saviour. They are dumb until their tongues are unloosed, to recommend this Saviour to their perishing fellow men. They are blind and dumb, until by the power of Christ, they are dispossessed of their natural aversion to the gospel, then the blind and dumb will both speak and see. In confirmation of this truth, a native of Canada, of the tribe of St. Francis, providentially present, was requested to give a sketch of his life for several years past. A breathless silence reigned throughout the lecture-room, while the polished auditory listened to the red-man of the forest. He commenced his interesting narative by remarking, "Mysterious are the ways of Providence." In broken English he stated that about the age of seventeen, his mind was impressed with a desire to leave his country. He wandered to New-Haven, Conn. While waiting his opportunity, he arrested the attention of a student of Yale College. By him he was asked if he would like to study? Giving an affirmative answer, he was sent to the heathen school at Cornwall. Here he associated with Obookiah. Here he was urged to accept of the Saviour. But he rejected the offer. He hated to hear any thing about salvation. He was called to witness the dying moments of Obookiah. The sight touched his heart. The tear started from his eye. Here he saw the reality of religion. Here he saw the value of religion. Providence called him to Philadelphia. On his way he fell in company with a clergyman of New-Jersey. He went with this clergyman, while in New-York, to hear an evening lecture. The text was "Come unto me all that labour and are heavy laden and I will give you rest." He found himself a weary heavy laden sinner. He saw all his secret sins of heart and life. He carried the burden upon his conscience about ten days. At length he came to the Saviour. In the Saviour he found rest. He found his yoke to be easy. He found his burden to be light. He felt as though born into a new world. What he once hated he now loved. Old things were passed away and all things become new. He saw the glory of Jesus. He loved the society of Christians. Thus the blind and dumb both spake and saw. He was then engaged in teaching his people the excellent things of the gospel. He reminded the audience of their privileges, their duty, and their danger. It was a touching scene, to behold the unpolished native of the wilderness calling upon a civilized assembly to accept of the gospel of Jesus. Many a secret tear moistened the cheek. Many a fervent desire arose in the heart. Many a neglected duty wounded the conscience. Methinks all felt it is a good thing to be a Christian, all felt it is good to come to Christ. How must this converted Indian youth, witness against the unbeliever of a gospel land, at the judgment seat of Christ! But are any who read this, desirous of the part which he chose? And do they feel weary and heavy laden with iniquity? Then may they listen to that divine direction, "go thou and do likewise."

VARIOUS READINGS OF THE SCRIPTURES.

[The following remarks are copied from the North American Review.]

"Out of some eight hundred thousand various readings, about seven hundred and ninety-nine thousand are of just about as much importance to the sense of the Hebrew Scriptures, as the question in English orthography is, whether the word *honour* shall be spelled with *u* or without it. Of the remainder, some change the sense of particular passages or expressions; or omit particular words and phrases; or insert them; but not one doctrine of religion is changed; not one precept is taken away; not one important fact is altered, by the whole of the various readings collectively taken. This is clearly the case in respect to the various readings which are found in the Samaritan and Septuagint, if we except the very few cases of alterations in them, which plainly are the result of design, and which belong to more modern times.—There is no ground then to fear for the safety of the Scriptures, on account of any legitimate criticism to which the text may be subjected. The common law has a maxim, which is the result of common sense, and must ever be approved by it; which is, *De minimis non curat lex.* Another maxim too it has, equally applicable to the subject before us, namely, *Qui, hæret in litera, hæret in cortice.* All those who suppose that the Scripture depends on a word or a letter, so essentially that it is not Scripture if either be changed or omitted, must, if they will be consistent, abandon the whole Bible, in which many changes of this kind, it is past all question, have actually taken place. The critic wonders not that so many have taken place, but that no more have been experienced."

ANECDOTE OF MR. FULLER.

It is related of this worthy man, remarkable for his ingenuousness and simplicity of manners, that on a tour which he made for the purpose of soliciting donations for the Baptist mission in India, he called on a certain wealthy lord in England, who was not personally acquainted with Mr. Fuller, but had heard of his disinterested labours in the cause of missions, and the report of his talents and piety. After he had stated to him the object of his visit, the lord observed, that he thought he should make him no donation; and Mr. Fuller was preparing to retire; when the former observed that there was one man, Andrew Fuller, to whom, if he could see him, he thought he would give something for the mission. Mr. F. immediately observed, "My name, Sir, is Andrew Fuller." On this, the nobleman, with some degree of coldness, gave him a guinea. Observing the indifference with which the money was presented, Mr. Fuller, looking the nobleman in the face with much gravity, addressed him with this interrogation, "Does the gift, Sir, proceed from your heart? If it does not, I wish not to receive it." The nobleman, melted and overcome with this honest frankness, spontaneously took from his purse and presented him ten guineas more, with this remark: "*there, Sir, this comes from my* HEART!"

It was an important idea with Mr. Fuller, to enforce this sentiment, that men should do good from a good motive. On a certain occasion, when he preached a charity sermon, after stating to his hearers their duty in the case, he warned them against giving from the opinion of thereby meriting the favor of God; and instead of flattering them in order to draw from them their money, he plainly stated to them; "If any of you propose to give with such a corrupt motive, "*I warn you of the danger of such conduct.*"

THE PHILOSOPHER.

Sir Isaac Newton set out in life a clamorous infidel, but on a nice examination of the principles of Christianity, he found reason to change his opinion. When the celebrated Dr. Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words:—"Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied and well understand—but you should not talk of Christianity, for you have not studied it. I have, and am certain you know nothing of the matter."—This was a just reproof, and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what in fact they are entirely ignorant of. Dr. Johnson, therefore, well observed, that no honest man could be a Deist, for no man could be so, after a fair examination of the proofs of Christianity. On the name of Hume, being mentioned to him, "No Sir," said he. "Hume owned to a clergyman in the bishopric of Durham, that he had never read the New Testament with attention."

INSTRUCTION OF SLAVES.

Societies have been formed in several of the West India Islands for the religious instruction and education of the blacks, with the countenance of the civil and ecclesiastical authorities. The report of the Society in the island of Nevis, made on the 13th of August last, states that a *Sunday School* had been established in each of the four country parishes, wherein 682 slaves and 14 free persons were receiving instruction, and that a Sunday and daily school had been established at Charlestown, in the former of which 80 slaves were taught, and in the latter there were 105 free and slave pupils. A master was employed in each of these schools, and in the town school there was also a mistress. The salaries paid were from 20*l.* to 25*l.* each.—*Ch. Reg.*

PARENTAL INFLUENCE.

"Where parental influence does not convert," says Mr. Cecil, it hampers. It hangs on the wheels of evil. I had a pious mother who dropped things in my way. I could never rid myself of them. I was a professed infidel; but then I liked to be an infidel in company, rather than when alone. I was wre ched when by my self. These principles and maxims spoiled my pleasure. With my companions I would sometimes stifle them; like embers we kept one another warm. Besides, I was here a sort of a hero. I had beguiled several of my associates into my own opinions, and I had to maintain a character before them. But *I could not divest myself* of my better principles. I went with one of my companions to see the 'Minor;' he could laugh heartily, but I could not.—The ridicule of regeneration was high sport to him,—to me it was none; it could not move my features. He knew no differen. between regeneration and transubstantiation. I did. I knew there was such a thing. I was afraid and ashamed to laugh at it. Parental influence thus cleaves to a man; it harasses him; it throws itself continually in his way.'

The grand flatterer, to whom all the petty flatterers about us owe their success, is within ourselves.

Anniversaries.

ABSTRACTS OF REPORTS.

The following statements are derived from abstracts of Reports of the several religious and charitable societies, whose anniversary meetings have recently taken place in New-York. The abstracts were originally prepared for the New York Observer.

AMERICAN BIBLE SOCIETY—TENTH REPORT.

The receipts into the Treasury have exceeded those of former years by the sum of $6,578; and there have been 3,881 more Bibles and Testaments distributed the year past, than had ever been reported on a similar occasion. During the year, there have been printed at this Depository, including those now in the press, Bibles and Testaments in English, Spanish, and French, to the number of 81,000, which, added to 451,902, the number stated in the Ninth Report, makes a total of 532,902 Bibles and Testaments, or parts of Testaments, printed from the stereotype plates of the Society, or otherwise procured for distribution during the ten years' existence of the institution.

During the year ending on the 1st instant, there were Bibles, &c. issued from the Depository to the amount of 69,132 copies.

The proportion of Bibles, &c. distributed in foreign languages is considerably increased; and among the Bibles now in press, is one pocket edition of 2,000 copies.

Bibles have been sent to the West Indies, to the island of Hayti, and to the Sandwich Islands. They have been gladly received. The supplies there, as well as at home, have been very limited in proportion to the demand. It is said that nearly one fourth of the 12,000 families of Illinois are destitute. In Wayne County, Ohio, 654 were found destitute, though a part of it then remained unexplored. In another county in the same state, the number of destitute families amounted to 985. In Kentucky, Tennessee, Alabama, and in all the Western and the Southern states, there is a great dearth of the Scriptures.

The state of New-York also contains districts that are equally barren. In Oswego Co. one fourth part of the families were found to be destitute of a *whole* copy of the Scriptures. In Livingston County, not less than 277 families are destitute; in Tioga, not less than 500 are destitute; and in Allegany Co. and some of the adjacent settlements, the number of destitute families are supposed to be not less than 1,000. These and several other counties have been led to make the investigation through the example of Monroe County, and their object is to furnish *every family* with a Bible.

The number of Auxiliary Societies is increasing, and at present they amount to 506—54 of which have been recognized during the year past.

Many Bibles have been distributed in prisons by the hand of Rev. Lewis Dwight.

A number of valuable legacies and donations are acknowledged, among which is a donation of $800 in favor of the descendants of Ishmael, from a gentleman in Boston, and a legacy of 2,000 dollars, from a gentleman in New-York.

Parts of the New Testament have been printed in the Mohawk language, and distributed in Upper Canada, among the Aborigines. The whole Six Nations, it is hoped, will soon be supplied. The attention of the Managers has also been turned towards the rising republics of South America. In Mexico also, a population of 7,000,000, it is said that not more than 2,000 bibles have ever been distributed.

Several efficient Bible Societies exist on the American Continent, which are not immediately connected with this institution.

UNITED FOREIGN MISSIONARY SOCIETY—NINTH REPORT.

After a few introductory remarks, embracing a notice of the death of Mr. Crane, the Report proceeds with an account of the several stations.

Union.—There are about 3,000 Osages connected with this station. The school is always fluctuating, but the number of children has never exceeded 35. The property of the mission is increasing in value. The Indians have ceded their lands in this neighborhood to the United States, and will be removed midway between Harmony and Union, about 70 miles from each. By the present treaty, one section of land has been reserved for Union, and measures have been adopted to obtain another section.

The Annual Convention of the Missionaries among the Indians west of Mississippi, was held this year at Union. The Convention formed itself into an ecclesiastical council, to be hereafter a Presbytery, and licensed, with the approbation of the Managers, Messrs. Palmer and Jones, and Nicholas, a colored man.

Hopefield.—This is an Indian agricultural settlement connected with Union. It is in a very flourishing state. The number of Indian families has increased from eleven to fifteen, comprising ninety-one souls. The spirit which pervades this little band of Indians is truly praise worthy. They say that "they are white men, that they have set out in their own minds to adopt the ways of the whites, and although they are derided by their own people, they are determined to persevere, and shut their ears against all hard speeches."

Harmony.—The school at Harmony contains about 40 children, who have made good proficiency. The Managers record with much regret the death at this station of Mrs. Montgomery. She was an excellent woman, and was much beloved by all who knew her.

The property at Harmony is increasing in value, but it is no longer on Indian ground.

Neosho.—The trials of Mr. and Mrs. Pixley at this station, have been very severe. While suffering deeply from sickness in their own family, they were under the necessity of taking charge of two Osage infants, a few days old, who had been abandoned by their cruel mother.

Tuscarora Mission.—There has been no teacher at this station during the past year. The Rev. Mr. Smith, of Lewistown, was the stated preacher till November, and since that time Mr. Harris, of the Seneca Mission, has taken his place.

Seneca Mission.—In August last, the missionaries at this station, who had been compelled in the winter of 1824-5, by the civil authority, in execution of a law of the state, to retire from the Indian territory, were permitted to return; and in a letter from the missionaries, written in October, they say that the suspension of the school has, through the overruling Providence of God, been decidedly advantageous.

Cataraugus.—The Indians at this station, as well as at Seneca, cultivate farms, build mills, and engage in mechanical pursuits like their civilized neighbors. A clergyman who visited Cataraugus a few months since, speaks in terms of high praise of the appearance of the settlement, and particularly of the school. Three or four of the children were seriously inquiring what they should do to be saved. A meeting house, 32 feet by 28, has been completed at this station, principally at the expense of the Indians.

A new arrangement has been made in regard to the Tuscarora, Seneca, and Cataraugus missions. These stations being in the vicinity of each other, the Board have placed them under the pastoral care of one missionary, the Rev. Mr. Harris, who is entirely separated from secular concerns, and divides his time between the three stations, preaching alternately at each, but making the Seneca station his home. The boarding school at Cataraugus has been broken up, and directions have been given for the establishment of small local schools, with Indian teachers or assistants; and the school at Seneca is to be of a higher order, so as to admit children of more advanced age under the special instruction of Mr. Harris.

Mackinaw.—"The intelligence from this station is far more encouraging than that from any other under the care of the Board. Mackinaw is in the heart of the Indian country, and is a great place of resort for surrounding tribes. It is under the protection of the United States, and parents belonging to hostile tribes will on that account send them to a school established there, when they would not send them to any other place. The children of opposing parents will thus grow up together in friendship and love, and the future harmony of their tribes will doubtless be greatly promoted by this circumstance. In some instances, children from a distance of 1000 miles have been sent to this school, and such has been the pressure for admittance, that a considerable number have been rejected for want of room.

The new buildings were occupied in November, and the school soon after contained 115 pupils, 60 of whom were boarders, making with the family 80 souls. The children are of all ages from 4 to 15, but principally under 11: they are partly Indians and half-breeds, and partly whites. Pay is received from the whites, and they thus contribute not a little to the support of the establishment. The girls and boys are in distinct apartments, and the spirit of emulation between them is remarkable.

The history of Mackinaw shows that good seed has been sown on good ground, and that God has visited some to their everlasting benefit. One girl of fourteen, and two Indian women have rejoiced in God; one through much opposition from a brutal husband, who is now himself an humble suppliant for mercy at the cross; won by the chaste conversation of his wife.

Nor is this all which this mission has accomplished. It has produced a great moral change among the whites themselves, and some have been brought to the fellowship of the church. "Our last communion," says a letter from this station, "was an interesting season. All the present members of the mission family were privileged to surround the table of our blessed Redeemer, together with the former members of the church, and with seven gathered from the world—in all, twenty-one. The seven gathered from the world are all females, among whom are Mrs. H. the present commanding officer's wife, the wife of the Indian interpreter, herself part Indian, and unable to read a word, and two Indian women."

HAYTIAN MISSION.

This mission has been abandoned. The Board found the expenses too great for their resources.

MAUMEE.

There are 987 acres of land belonging to this mission, situated in a rich and level country, lying open to the chief villages of the Ottawas. The whole number of the Ottawas in these villages are estimated at 1000, and their moral condition is deplorably low. The Rev. Messrs. Crane and M'Curdy, who were appointed commissioners to visit them last fall, say that "they are the most degraded Pagans, and so filthy, indolent, ignorant, and corrupted, that were it not for the resistless evidence of the facts exhibited in the school, we could scarcely have admitted the possibility of doing any thing for them. They are friendly, but it is the friendship of weakness and stupidity."

Yet even among these degraded Indians there is a flourishing school of 32 children, under the direction of Mr. Van Tassel. "None of the missions under your care," say the commissioners, "present a group of children so distinguished for improvement in every respect." The mission family consists of seven adults.

[See an article respecting this station, in last week's Recorder.]

HEATHEN YOUTH.

There have been six heathen youth during the last year at Cornwall, supported by the Society; three of whom recently arrived from Harmony with Dr. Belcher. Notice is taken of the death of Guy Chew. He died at Princeton, N. J. on the 19th ult.

Receipts and Expenditures.

During the past year, the		
Receipts of the Treasurer have been	14,199	39
Expenditures,	23,428	94
Leaving a balance due Treas'r, of	9,229	55

UNITED DOMESTIC MISSIONARY SOCIETY—EIGHTH REPORT.

The Executive Committee proceeded to state at length the views and objects of the society; and the reasons for their plan of operations. With these our readers are already acquainted, and they will doubtless agree with us in thinking that few institutions are calculated to do so much good as this. The Committee say they have distributed the funds of the society with a sparing hand. They have given the smallest sums that would suffice to aid weak congregations in supporting the preacher of their own choice, in part supported by themselves.

During the past year, the Committee have aided 148 churches and congregations, which have been statedly supplied, in whole or in part by 127 missionaries.

Of the missionaries, 100 have been employed in the State of New-York, 1 in Vermont, 1 in New-Jersey, 7 in Pennsylvania, 7 in Ohio, 1 in Michigan, 4 in Indiana, 3 in Missouri, 1 in Illinois, 1 in East-Florida, and 1 in Lower Canada.

To assist the churches to which they minister in the support of these missionaries, the committee have paid out, since the last anniversary, including the expenses of their office, and of the agencies which they have employed the sum of $10,156.

More than the sum at this time in the hands of the treasurer, is now due for missionary services which have been already performed; and besides this, the Committee are now under pledges for the support of missionaries whose labours are yet to be discharged, to the amount of about $7000, which they are bound to pay as it shall become due in the successive months of the coming year. "This obligation," they say, "we have assumed in the fear of God, and we hesitate not to believe that His blessing on the liberality of the churches will enable us to discharge it, and that the spirit of the Christian community will sustain us under still greater responsibilities. We are strengthened and confirmed in this belief by our experience of the Divine blessing hitherto. We do not believe that the Keeper of Israel will forsake to-morrow the cause which he loves and prospers to-day. After the example of Paul we reason thus:—"The Lord hath supplied, he doth supply, and we trust in him that he will supply all our reasonable demands upon his people in this labor of love."

It is known to the members of this society that the committee have at their disposal, with the exception of 250 dollars, no funded property; and we are glad it is so. We look to Him who owns all the wealth of the universe, and it is a source of the most exquisite satisfaction that we receive the gifts of this society almost directly from his hand. He puts it into the hearts of his people to give, and the cause of benevolence moves on, because *the people have a mind to work*. Each bestowment is a free will offering. We receive it, in every instance, as a kind of first fruits of a spirit of benevolence, which the Lord himself has created in the soul of the giver, and we thank him the more, when we are thus constrained to trace every good gift directly to the Father of Lights, from whom it cometh down. It is a system of receiving and distributing charities, which, more than any other, is fitted constantly to remind us of our connexion with the skies, and fasten on us the impression that we are acting for God, while at the same time it is the system best adapted to keep alive the interest of the Christian community.

This committee during the last year with an expenditure of about $10,000, have brought the blessings of a stated and permanent ministry, within the reach probably of about 80 or 90,000 souls, who, without our aid, must have remained comparatively destitute. And the labors of our missionaries have not been without some visible effect. Under God they have saved souls from death and turned many to righteousness. Several of our stations have been blessed with special revivals of religion. The result of these, has been the ingathering of tens and twenties a fifties, who we trust will never cease to recognize this society as the instrument of salvation. Besides these showers of mercy, the blessing of God has distilled like the dew, upon very many of our congregations. There is scarcely a missionary of the society who has not been able to report at least *one sinner*. These, in the aggregate, amount to several hundreds, whose peace has been made with God, during the past year through the instrumentality of this Society.

But the good effected is very inadequately told by these numerical calculations.

The report concludes with a notice of the American Home Missionary Society.

AMERICAN TRACT SOCIETY—FIRST ANNUAL REPORT.

The operations of this Society have been conducted with much harmony and success, notwithstanding it consists of different Christian denominations. The society has lost valuable officers in the death of Rev. Messrs. Summerfield and Williams, and the Rev. Drs. Furman and Baldwin. The publishing committee have approved of 184 tracts, making nearly six volumes of of 400 pages each. The tracts of five volumes have been already stereotyped. On the first day of the present month, the whole number of tracts that had been printed, amounted to 697,900. Arrangements are also making for publishing large editions of the Christian Almanac, in several different parts of the United States. Of the 8,000,000 pages of tracts published by the Society, more than 3,000,000, comprising more than 300,000 tracts, have been put into circulation. The principal part of them have been sold at reduced prices to branches and Auxiliaries, &c. and to benevolent individuals. Some of them have been sent abroad as specimens, and some sent to foreign missionary stations.

A particular account of the operations of branches and Auxiliaries is given, among which the N. Y. State Tract Society, holds a conspicuous place. The issues of this branch, equal three-fourths of the whole amount issued by all the tract societies in the United States during the year ending May, 1822—a fact mentioned to show with what rapidity the cause has lately been advancing. The whole number of Auxiliaries and branches which have contributed to the funds is 75.

The Society's treasury has never overflowed: but it has sufficed the year past. The receipts for the publishing of tracts, have exceeded $10,000.

All the money appropriated to the building of the Society's house, was subscribed for that express object, and most of it was subscribed in the city of New-York. The house is to be rent-free forever, with the exception of a few rooms which, when the whole building is paid for, will be rented for the benefit of the Society's funds.

The field for distribution is constantly widening at the South and West, in the West Indies, in the South American provinces, in the Sandwich Islands, &c. &c. and the issues bear at present but little proportion to the real demand.

The following illustrations of the benefit of Tracts is found in the Report.

One gentleman in New-Jersey, in ordering a second supply of this Society's Tracts, informs that those previously received had been read with great interest, and had been blessed to the evident *conversion of three or four individuals.*

A lady of this city, while engaged in the distribution of Tracts, met with an avowed Universalist; and after endeavouring for some time to convince him of his error, apparently without any success, she sent him the Tract entitled "Search the Scriptures." It proved the means of his abandonment of that fatal and delusive doctrine, and of his conversion to God.

"The Tract entitled, '*Without Holiness no man shall see the Lord*,'" says the secretary of one of the most flourishing auxiliaries of the Society, "was the evident instrument of the conversion of an individual, who is perhaps as bright a trophy of grace as this sinful world presents, and is exerting a most salutary and very extensive influence, especially by the successful efforts of his mind and heart for the rising generation. He has communicated the account to me in the following language: 'This Tract,' says he, 'was read to me by a friend, who felt concerned for my eternal interest; and if I am not mistaken with regard to my hope in Jesus, it was the means of showing me my awful danger, and pointing me to the Saviour for mercy and eternal life.' Not long after this, the same Tract was read at a prayer-meeting, *and about twelve or fifteen were deeply affected, and had no peace till they found it in Jesus. From that hour the spirit of God continued his gracious influences, and* MORE THAN ONE HUNDRED *were made the hopeful subjects of his sanctifying grace!*"

"Thus have the committee related some facts communicated to them on the best authority, during a few months, in which the foundations of the Society have been laid. The intelligence of *twenty-eight* individuals who give good evidence of piety, and attribute their conversion under God to the immediate instrumentality of Religious Tracts, and including the fruits of a revival of religion, occasioned by one of them, *one hundred and fifteen*, who will bless God for ever for the agency of Christians in this work of mercy. One of these individuals never saw the Bible; one was an Indian of the West; and one has manifested his gratitude by circulating within half a year more than 50,000 pages of Tracts, for the spiritual benefit of others. Doubtless the Omniscient Mind has seen multitudes of instances in which these publications have exerted their silent and salutary effects; which the day of Judgment, and the ages of eternity may alone reveal: but these are a few facts which Divine Providence has brought to our view for our encouragement in these incipient efforts.

AMERICAN HOME MISSIONARY SOCIETY.

MEETING FOR THE FORMATION OF THE SOCIETY.

A convention for the formation of the American Home Missionary Society, was held by the Directors of the United Domestic Missionary Society, and other friends of Home Missions, on Wednesday at 8 o'clock, A. M. Rev. Dr. Day, President of Yale College, was called to the chair, and the exercises were commenced with prayer, by the Rev. Dr. Porter of Catskill.—Rev. Thomas De Witt, of Hopewell, and Rev. Dr. Chester of Albany, were appointed Secretaries. The Rev. Mr. Bruen, of this city, then read a statement of the object of the meeting, after which the following resolution was adopted, on motion of the Rev. Dr. Porter of Andover, seconded by the Rev. Mr. Cuyler of Poughkeepsie,

Resolved, That this Convention are now prepared to receive any propositions which the Executive Committe of the United Domestic Missionary Society may introduce relating to the object of this meeting.

The Rev. Mr. Peters, Corresponding Secretary of the United Domestic Missionary Society, then rose, and announced that the Executive Committee had entrusted to him the form of a constitution, which after much deliberation, they were prepared to recommend to the Convention. At the request of the Chairman, the Constitution was then read; after which, on motion of Chancellor Kent, seconded by the Rev. Dr. Bates, President of Middlebury College, the following resolution was adopted.

Resolved, That this Convention entirely approve of the proposed plan of a National Home Missionary Society, and that they will now proceed to consider the Constitution which has been presented.

The Constitution was then considered, article by article, after which the following resolutions were adopted;

Resolved, That this Convention approve the proposed Constitution, and recommend to the United Domestic Missionary Society to adopt the same, and become the American Home Missionary Society.

Resolved, That the Officers of this meeting be a Committee of the Convention, to present to the United Domestic Missionary Society, a statement of the proceedings of this meeting, together with the proposed Constitution, and the preceding recommendation that the same be adopted.

The United Domestic Missionary Society met last evening, and adopted of the Constitution, agreeably to the recommendation of the Convention.

Revivals.

A copious shower of divine mercy is still descending on the village of Utica. Many have participated in its blessings: but what multitudes are still parched with spiritual drought; and how many are in all the barrenness and sterility of unbelief! Many are scoffing—some are doubting the genuineness of the work—multitudes are hardening themselves in impenitence: and among the friends of religion there are yet some to whom the strong language of scripture applies—"What meanest thou, O sleeper! Arise, and call upon thy God." What motives does this state of things present, for perseverance in prayer! The hand of the Lord is still stretched out in mercy towards us; and let the thought give fervency to our supplications.

In Whitestown, last Sabbath week, twenty three were baptized by Elder Galusha. The work is also going onward with power, in the Presbyterian congregation.

A letter from the Rev. Mr. Gillet, of Rome, to the Editor of this paper, dated the 18th inst. mentions, that during the present revival in that place, there have been received into his church "236 new members, and 11 by letter from other churches." We also learn from the same source, that the spirit of a revival continues among them.

The particulars of this interesting revival, we trust will be given in due season.

We mentioned a short time since, that there were favourable appearances in Canandaigua. It appears from the following extract of a letter, from the Presbyterian clergyman of that village to the editor of the Recorder, that there is now an extensive revival there.

"At our last communion we admitted forty-one to the church, and we anticipate an addition of many more soon. We trust there is no appearance that the work is at all declining, but constantly growing more and more interesting. We hope we are not forgotten in the prayers of our brethren.

I am Sir, yours

A. D. EDDY.

May 16th 1826.

Mr. Editor.—The following is a list of the revivals in Massachusetts, which have come to my knowledge within the last six months. Many of them and I know not but all, are still in a state of progress. Some of them have commenced within a very few weeks, and their influence appears to be rapidly extending into various parts of the State. Revivals of religion are every where and at all times important, but especially are they so, in a region where error of an exceeding dangerous kind prevails, as it has done, and still does in the vicinity of these outpourings of the Holy Spirit.

Six months since there was scarcely a revival in the State, all was darkness and desolation; but now we may well exclaim "what hath *God* wrought?" I have not the means at hand for making the statements as minute and interesting as I could wish: such as it is, however, it is at the service of your readers.

Williams College, about 27, subjects among the students; Williamstown, more than 100; Whateley 150; Hawley, Plainfield, Belchertown, 30; Northampton, Wellfleet, 70; Reading 40; Agawan 130; West Springfield, Brimfield, Feeding Hills, 90; Lanesborough 20; Great Barrington 20; Suffield, Williamsburgh, 20; Fitchburgh 50; Longmeadow, Springfield, Lowell, Randolph, 15; Taunton 70; Townsend, Ashburnham, Sturbridge.

The numbers mentioned as subjects of the revival are doubtless in many instances far too small. Many of the towns have not been heard from since an early period of the work. God grant that the work may go forward.

M. N.

PRIZE ESSAY,

"On the Institution of the Sabbath,"

Several inquiries having been made as to the nature of the Essay for which a premium of $100 has been offered by the Committee of the Synod of Albany, the Secretary has been directed to give the following explanation, and to request its insertion in all public papers friendly to the object.

"The Committe of the Synod of Albany expect, in the Essay 'On the Institution of the Sabbath,' for which they have offered the premium, a general discussion of the subject, leaving it to the writer to dwell upon the different points which it embraces, at his own discretion. The object of the Committee is to call forth such an Essay as will make upon the public mind, a deep impression of the sacredness and practical importance of this divine institution."

In consequence of the inquiries alluded to above, some of which have been stated by letter to the Committee, and others made through the medium of the press, and that the subject might be fairly before the public, they have postponed the time at which the essays must be in the hands of the Chairman of the Committee, from the first Monday in July, to the first Monday in September. It will be recollected that the Rev. Samuel Blatchford, D. D. of Lansingburgh, is Chairman of the examining Committee; and it is now expected that all the Essays which may be written and forwarded with a view to the premium, will be placed in his hands free of all expense to the committe, on, or before the first Monday in September next.

The Committee would be much gratified, if those papers which publish the information contained in this article, would copy the article entire, rather than present an abstract in their own words. The object is, if possible, to prevent all misapprehension, and to furnish all no

cessary information to those who may wish to write on this subject.

N. S. S. BEMAN, *Sec. Com.*

Troy, May, 1826.

The Ordination of four Missionaries to the heathen took place at the meeting house of the first parish in Springfield on Wednesday last. We understand that arrangements were made to accommodate all the visiting clergy. The sermon was preached by Rev. Mr. Fay, of Charlestown, in this state.—*Ch. Watch.*

WESTERN RECORDER.

UTICA: TUESDAY, MAY 23, 1826.

Anniversaries.—We commence our notice of the late anniversaries at New York, by giving in the preceding columns, brief abstracts of the Reports which were read and accepted. We learn however, that the Report of the American Melioration Society was rejected. It appears by the proceedings of the society, that its affairs have fallen into *new hands*.

Among the new officers, we are pleased to see the name of Hon. JONAS PLATT, recently from this village, as President. The funds in the Society's treasury, now amount to about $15,000.

It will also be perceived by an article in the preceding columns, that the United Domestic Missionary Society, have re-organized, and taken upon themselves the name of AMERICAN HOME MISSIONARY SOCIETY. Much had been done previous to the new organization; but we must now be permitted to look for a great extension of operation. Home Missions have a strong and peculiar claim on the community; and there is no danger of our becoming too much interested in them.

The United Foreign Missionary Society, will doubtless become auxiliary to the American Board; and perhaps the same thing will eventually happen to the Melioration Society.

The operations of the American Bible Society, though constantly extending, are as yet quite too limited. The little which has been done appears in one point of view, to make a very large amount. But what is this amount when compared with the immense field of the society's operations? Divide it by the countries, provinces and territories—the states, cities, towns and neighborhoods, which compose this field, and it will dwindle into absolute insignificancy. Some parts of this field are almost entirely neglected, and others are but partially occupied.

Much is said of the enterprise and faithfulness of Monroe county, and other counties who have followed her example. But what shall be said of *Oneida* county? No complaint is here made of inability. There is both wealth and benevolence, and yet, we are sorry to say it—the Bible cause has been most shamefully neglected.

The American Tract Society, it will be seen goes onward in prosperity.

The Presbyterian Education Society, we fear, is rather languishing: but there were unavoidable deficiencies in the Report of this Society which prevent us from ascertaining its real state.

The Sunday School celebration, presented a most interesting scene. Indeed, the anniversaries generally were of an interesting character Many persons of distinction were present, and many fine speeches were made. Some of these may furnish us materials for a future number.

Sanctification of the Sabbath.—A sermon bearing this title, and preached by Rev. Dr. Blatchford of Lansingburgh, has just been issued from the press. We have not seen it, but it is well spoken of in the Troy Review. There is need of much preaching on this subject; but while professing Christians are so often and greviously in fault, preaching alone, can never suffice.

By the by—we desire to know whether professors who habitually navigate the canal on the Sabbath, either in person or by proxy, are not generally to be made the subjects of church Dicipline? In our view, the good of religion requires that they should—and that without delay.

New York State Branch of the American Tract Society.—This Society have recently issued in Broad Sheets, The Swearer's Prayer—The advantages of Drunkenness; and An Interesting Narrative of a Narrow Escape from Public Execution.

Also, in hand-bills, A Little Tract: or a Few Plain Questions addressed to Professors of Religion——To-morrow; a Dialogue addressed to Myself; and, A Great Demand.

The Society have also issued the fourth number of the Children's Friend; a little periodical pamphlet—price three pence.

MR. EDITOR,

The formation of the *American Home Missionary Society*, constitutes, if I mistake not, a new era in the History of Domestic missions. As the manly expansion, and matured strength of its youthful prdecessor (the U. D. M. S.) it will take a wide range, and enter fresh and vigourous into the field, embracing our country as the acknowledged and hopeful precinct of its operations, with the motto distinctly inscribed on its banner "*a gospel minister to every parish in the land.*" It adopts the maxim, that union is strength. It is formed to give concert and efficiency to the work of home missions, and in its labour of love in behalf of the spiritual wastes and wants of our own beloved country, it warmly invites the counsels and prayers, and co-operation of every patriot, philanthropist, and Christian. Christ is light. The gospel is the germinating principle, and fostering handmaid, of all that is good and desirable, both here and hereafter. A preached gospel, stated, systematic, and in the life and power of it throughout the land, with the guarranteed blessing of God accompanying it; is the safe-guard of our free institutions, of our social enjoyments, and immortal hopes.

Perhaps no portion of our country, will share more deeply the blessings of the A. H. M. Soc. than the Western Districts of this state, which have already received so eminently the fostering care of that Society from which this now emanates. Having its central office, and Executive Committee in our own metropolis; it will continue to regard with a parent's eye and a parent's heart, the destitute, and feeble congregations of this portion of the American Zion. While then we look to it for aid, and receive here and there the fertilizing streams of its charity, let us give it our watchful co-operation, and support, and come up to the help of the Lord in this good work. In many respects we have become a healthful, vigorous, and able section of the church. Much talent and wealth among us, God has already sanctified, and the solemn inquiry is before us whether we must not fix our eyes more intently on the wastes around us, and the still wider wastes at the South and West, and enlarge our hearts in a compassionate sympathy for them, and pour the determined tide of *our* charities also into the Treasury of the Lord, and let our influence be felt in that common effort, which would feed those sheep in the wilderness, and establish in all our common country the ministrations of that Gospel which "is the wisdom of God, and the power of God" for the salvation of men.

EVANGELIST.

MR. HASTINGS:

During a revival of religion in 1824, in Stow's Square; (Lowville;) Lewis county, on a day of Thanksgiving by the proclamation of the Governor, the following original Hymn was sung by a part of about eighty converts, who had already been admitted to the Presbyterian church. Should it be deemed useful, by reason of its adaptedness to the present state of things in Utica and vicinity, you may publish it in the Recorder.

A PATRON.

May 20, 1826.

CONVERTS' PRAISE FOR A REVIVAL.

Ye new-born souls, your voices raise,
Join to proclaim a Saviour's praise;
Tell, how he woke his saints to pray,
And gave us this revival day.

Oh, it was cold, and dark, and drear,
Till God the Comforter came near,
Rent the thick cloud of gloom away,
And brought this bright revival day.

What enmity we felt within!
Torture and strife, the fruit of sin,
Ere our proud heart would stoop t' obey,
And welcome this revival day.

Daughters of Zion, sons of God,
Rise with melodious songs aloud;
Tell to the world how blest are they,
Who share in a revival day.

O, sinners, cast your weapons down,
Ye lukewarm, rouse—your folly own;
And chant aloud Jehovah's praise,
Who grants us these Revival days.

O Father, Son, and Holy Ghost!
One God,—in whom we joy and boast,
Take not the heavenly shower away,
Nor shorten this revival day.

General Assembly.—The General Assembly of the Presbyterian church in the U. States, (says the Philadelphian of 19th May,) commenced their annual session yesterday, in the First Presbyterian church in this city. The sermon was delivered by Rev. Dr. Rowan, Moderator of the last Assembly. The present session, it is expected, will be one of unusual interest.

A Universalist Preacher converted.

The following article is copied from a late number of the Northern Spectator.

We have received a communication which has the sanction of a name, stating that Rev. Aaron Kinsman, who has officiated as pastor of the Universalist congregation for four years past, in the town of Wells, came out on Sunday, the 30th ult. with a full and entire renunciation of his Universal principles;—and implored the forgiveness of God and his audience for his long continuance in the public dispensation of error. He made his declaration before a very large concourse of people from Wells and the adjoining towns. He declared that he had been in the belief of his doctrine for about six years; and had not been aroused till within a few months past; and that it was calculated to 'make the heart of the righteous sad, and strengthen the hands of the wicked.'

The amount of donations received by the Treasurer of the Baptist General Convention, from March 31st to April 20th, was $1549 14.—*Watch.*

NOTICES.

A meeting of the *Utica Auxiliary Tract Society*, will be held at the Session Room in Hotel street, on Thursday next, at half past 7, P. M. The object of this meeting will be to make some alterations in the constitution, and to unite the several religious societies in Utica, into a society auxiliary to the American Tract Society at New-York: thus to prepare the way for establishing a large Depository of Tracts in this place, from which all the towns in this region may be supplied.

All who feel desirous to take a part in giving the great truths of the gospel an extensive circulation, are respectfully invited to attend.

Addresses may be expected from the Agent of the American Tract Society, and others who may be present.

By order of the Committee.

E. VERNON, *Sec'y.*

Utica, May 22, 1826.

A convention of Delegates from several ecclesiastical bodies in this vicinity, is to be held at Utica, on the first Wednesday in June, at the Session Room of the Presbyterian church, at 11 o'clock A. M. for the purpose of considering the expediency of forming a Domestic Missionary Society, auxiliary to the "American Home Missionary Society," recently formed in the city of New-York. Clergymen and laymen, who take an interest in this subject, are respectfully invited to attend.

We are desired to add, that a meeting of the Oneida Presbytery is requested on the same occasion at the same place.

Political.

POSTSCRIPT.

Bad news from Greece.—The New-York papers contain the disastrous intelligence, that Missolonghi has fallen into the hands of the blood-thirsty Turks; and that, after the most desperate struggle, her whole population has been destroyed! The intelligence comes in an official manner.

Georgia and the Creeks.—The Georgia delegation in Congress have entered their protest against the new treaty with the Creeks it seems, on the ground of its supposed violation of the rights of Georgia, under the McIntosh treaty. This was to be expected. But the truth is, that the Indians have the greatest reason to complain. As the treaty *now is*, we feel that they are injured; and we have no hesitation in believing that with the single exception of the African race, no other human beings on earth would have been so much oppressed with impunity. Had Georgia raised her clamour against the rights of any *civilized* race, or any other race whose rights we have not learned almost as a nation to despise—she would have been silenced; and the aggrieved nation would never have been worried into compliance; nor tempted by the love of money to sell out such a proportion of their possessions as to be compelled to betake themselves again to the wilderness.—The plea that Indians can be best civilized in such a place is both dishonest and nugatory.

Mr. King, minister to England, has, by his own request, been dismissed on account of ill health. Albert Gallatin has been appointed to succeed him.

A treaty has been concluded with the Great & Little Osages, by which the U. States, for the consideration of $800, are permitted to open a road through any of their territories to the Mexican Republic.

The Legislature of Connecticut met on Wednesday the 3d instant,—Samuel A. Foote, was chosen Speaker, and Martin Wells and Cyrus S. Beardslee, Clerks. After the Legislature were organized, they repaired to the North Church, when a sermon was delivered by Rev. Doct. Beecher. The Governor's Speech is too long to admit of our giving any particular account of it. It relates chiefly to the circulating medium.

Burmese War.—Letters have been received in Boston, by way of St. Helena, which states with confidence, that the Burmese war had finally terminated; the Burmese having promised to pay the English twelve millions and a half sterling, and to cede to them five provinces.

A Good Law.—A law of this State, N. Y passed at the last session of the legislature, provides, that any person driving any carriage or sleigh, with or without passengers, upon any turnpike or highway, who shall run his horses to pass another, or to prevent being passed, shall forfeit for every such offence $20, one half to go to the overseers of the poor, the other half for the benefit of the person prosecuting; & in default of the payment thereof, the person offending to be imprisoned without bail or mainprize, for a term not exceeding thirty days. Also, that any stage or coach driver, who carries passengers for hire, who shall leave his team unfastened when any passengers are in the carriage, shall be subjected to a penalty of $20, to go to the person prosecuting therefor, and his employers to be held responsible for him. And further, that any person driving on the public highway, who shall run or permit his team to race, to be considered guilty of a misdemeanor and subject to indictment, and on conviction to pay a fine not exceeding $50, or to be imprisoned not exceeding sixty days, at the discretion of the court. These are all salutary regulations, and if enforced will operate beneficially upon communities.

[*Freeman's Jr.*

Slavery.—In the Republic of Colombia, it is ordained by law, that the manumission of slaves shall take place on such days as are consecrated to national festivity. In fulfilment of this law, 84 slaves have been manumitted for the past year, in different provinces, on days of public rejoicing.

We understand that Mr. King, in consequence of his ill health, has determined to resign his mission to England, and to ask leave to return to the United States. We have also understood that his request has been acceded to, and that he is expected to take his departure from England during the next month.—*Nat. Jour.*

The Engineer department have communicated to Congress that the annual expense of a National Observatory would be about $4000. They recommend that Military Officers should be employed in it, and that it should be located at Washington.

Three hundred thousand herring were taken at one haul, on the 19th ultmo, at Young's Landing, on the Potomac.

In the Eliza & Abbey, at Providence, from Liverpool, came passengers, sixteen artisans for the calico manufacturing establishment at Fall River.

M'Millan, a young pedestrian, says an English paper, has accomplished the surprising feat of walking one hundred and ten miles in twenty-four successive hours.

A new plan for weighing boats has been invented by James Matthews, of Schenectady. The machine is applied to a boat, loaded or empty, while in a common lock, and the weight ascertained by looking at an index, consequently the trouble and danger of mistakes in handling and counting weights is avoided.

Bolivar's name should be accented on the *second* syllable with the sound of the i like e long. The correct accent and sound is Bolevar and not *Bolivar*. The capital of Colombia also is *Bogota*, and the town where the Congress of South America is in session, is Panama. Both should be accented on the *last* syllable, and the sound of the *a* at the *end* of them is like the sound of *a* in *father*.

In relation to the improvements making on the Susquehannah, the Baltimore Chronicle says: "We anticipate the satisfaction of announcing the safe arrival of the steam boat at the head waters of the Susquehannah during her present voyage—and thus to demonstrate the practicability of navigating this noble river, from the town of York Haven, to the interior of the state of New York, a distance of several hundred miles."

In the French Chamber of Deputies March 25th, petitions were presented from Paris, and from Havre, for a more effectual prohibition of the slave trade. A member stated that more than 30 vessels had fitted out for this trade from Nantz within a year; and that French slave vessels when pursued threw their slaves overboard!

In the same session, Gen. Sebastian asserted that the ministry encouraged enlistments for the Pacha of Egypt, that at the time of Ibrahim Pacha's expedition to the Morea, his treasure was conveyed in a French vessel; and that it was by permission of the government that vessels of war were fitting out at Marseilles for the Pacha. The minister of Finance replied, that, as to the transport of the treasure, the commander of the station had been re-called for allowing it; and as to the construction of vessels in French ports, there was no law to prevent it, but they were not allowed to arm.

The Duke of Orleans has contributed 5000 francs for a fund to purchase provisions for the Greeks at Missolonghi.

London contains 1,263,595 inhabitants, covering a space of more than 7 leagues: with 70 public squares, 8000 streets, 160,000 houses, 394 churches, 14 courts of justice, 14 markets, 14 prisons, 30 learned societies, 299 charity schools, 147 hospitals and infirmaries, and 1700 other establishments for the aid of distressed persons.

Literary.—Proposals are issued for publishing the "League of the Alps," with other poems, by Mrs. Felicia Hemans. They are to be published under the direction of a literary gentleman at Cambridge, for the benefit of the authoress. Subscriptions received by Messrs. Cummings, Hilliard & Co. Boston, price $2,50.

New Encyclopedia.—A Prospectus for a new Encyclopedia was issued in December last in the London Congregational Magazine. This work is to be so complete and independent in itself, as to afford to all classes of students and scientific men the greatest facilities in obtaining the objects of their search. The work is to be comprised in 20 volumes.—*N. Y. B. Reg.*

A. CARD.

The Ladies of the first Presbyterian Church and Society in Buffalo, have been pleased to make their minister, a member of the American Bible Society. Having made him a member of the Tract Society of this state, last year, this additional instance of their liberality, has indeed laid him under deep obligation. He hopes this humble tribute, as he believes, out of regard to the Bible cause, cast into the Lord's treasury, may be made public, for the purpose of encouraging others in well-doing. May the precious promises of that book—the Bible, be written, by the finger of the living God, on the hearts of those who aid its dissemination with their substance or bless it with their prayers.

G. CRAWFORD.

Buffalo, May 15, 1826.

The following sums have been received for the Western Education Society.

Richmond,—Mrs. Polly Gilbert, shoes, 20; Mrs. Betsey Ashley, cloth, 5; Mrs. Hannah Pitts, do. 2 75; Female Friend, do. 8 25, Mrs. Rhoda Wells, do. 2 50, Mrs. Sarah Wells, do. 2 Mrs. Antha Reed, do. 2; Miss Anna Reed do. 1 75, Miss Amanda Gilbert do. 1 50, Miss Lucinda Greeen do. 1; Mrs. Margaret Reed, one blanket, 4; Female Friend do. 4; Mrs. Philia Gragg, do. 2 50, Mrs. Abiel Harmon, do. 3 50, Julia and Polly Harmon, do. 2; Miss Marietta Gilbert, shoes, 1 50; Female Friend, Wool, 2; Mrs. Dixon, cash, 1; Miss Polly Pitts, do. 2 50. Fifty Dollars of which, to constitute Rev. Warren Day, a Life Director. Mrs. Lydia La Day, a gold watch, to constitute her a Life Member, 20;. $87 75.

Livonia.—Mite Society, Mrs. Charlotte Pratt, Treas. 13 pair of hose, 5 75; 10 yds, fulled cloth, 10; 2 1-2 do. 2 25, several pieces do. 4; 2 blankets, 6; bed spread, 1; 2 pair shoes, 3 50; cash 19 87, to constitute Rev. Ezekiel J. Chapman, a Life Director. Mr. Oneisimus Risden, cash, 50c. Miss Charlotte Pratt, do. 25c. Miss Mary Ann Pratt do. 12c. Charity Box, do. 20c. $52 44.

Geneseo.—Female Charitable Society, 4 pair hose, 1 75 do. cash 15 68, Mrs. Lydia Hastings do. 1; Mrs. Rebecca Buel, do. 1; Mrs. Charity Hamilton do. 50c. Miss Charlotte Hamilton, do. 50c. $20 43

ARIEL WORKS, *Agent.*

ORDINATIONS & INSTALLATIONS.

Feb. 22.—The Rev. *Stephen Peet* was ordained and installed Pastor of the church in Euclid, Ohio. Sermon by the Rev. Joseph Treat.

March 8.—The Rev. *John Smith* was ordained Pastor of the Presbyterian church at Trenton, N. J. Sermon by the Rev. Professor Hodge, of Princeton.

March 8.—The Rev. *Isaac R. Barbour* was ordained Pastor of the Congregational church at New Ipswich, N. H. Sermon by the Rev. Mr. Fay, of Charlestown.

March 14.—The Rev. *Joseph Underwood*, at New Sharon, Me. Sermon by the Rev. Mr. Thurston, of Winthrop.

March 16.—The Rev. *Isaac Rogers*, over the 1st Congregational Church at Farmington. Sermon by the Rev. Dr. Gillet, of Hallowell.

April 19.—The Rev. *Austin Dickinson*, was ordained at Amherst, Mass. as an Evangelist. Sermon by the Rev. Baxter Dickinson, of Longmeadow.

April.—The Rev. *Milton P. Braman*, as Pastor of the 1st Church in Danvers, Ms. Sermon by the Rev. Mr. Braman, of Rowley.

April 19.—*William A. Savage*, to the work of an Evangelist, by the Presbytery of New York. Sermon by the Rev. Wm. Patton

April 20.—Mr. *Ebenezer Mason*, to the work of the Ministry, by the Presbytery of New York. Sermon by the Rev. Dr. Knox.

MARRIED,

In Andover, by Rev. Dr. Murdock. *Rev. Professor Peck, of Amherst College*, to *Miss Elizabeth S. R. Hooker.*

At Lenox, N. Y. *Rev. John W. Adams*, of Syracuse, to *Miss Mary Phelps.*

Mr. Joel Parker, late of Auburn Theological Seminary, to *Miss Harriet*, daughter of Col. Thomas W. Phelps, of Lenox.

In Whitestown, on Tuesday last, by the Rev. Charles Giles, *Mr. Chauncy S. Butler* of Paris, to *Miss Betsy Mosher* of the former place.

In Rochester, on Tuesday, the 2d inst. by Rev. F. H. Cuming, the *Rev. John Stone*, Tutor of Geneva College, to *Miss Sophia Adams* of Rochester.

DEATHS.

Died and was buried on the 2d of May, in the Royal burial place of the Mohegans, in Norwich, Conn. *Ezekiel Muzzen*, aged 27, Great Grand Son of the *Great Uncas*, who was the friend and protector of the whites, in the infancy of the settlement.

At Litchfield Connecticut on the 8th inst. *Moses Seymour, Jr. Esq.* formerly Sheriff of that County, and late Post-Master, of that place.

In Camden, Maine, Hon. *Jonas Wheeler*, counsellor at law, and President of the Senate of that state.

In Boston, Hon. *Jonathan Loring Austin*, formerly Secretary and Treasurer of the State.

On the 4th inst. at her residence in Lawrenceville, Pa. Mrs. N. RATHBONE, relict of the late Rev. David Rathbone, aged 52. The life of the deceased had for many years been characterized by the most exemplary piety and faithfulness. She was truly "a mother in Zion." She met death with great composure;—and in triumphs of faith resigned her soul into the arms of her Redeemer.

ADDITIONAL AGENTS.

Joseph Wood, Windsor.
Charles G. Hammond, Canandaigua.

JUST PUBLISHED

BY Hastings & Tracy, Third Edition of "Narrative of a Revival of Religion, in the 3d Presbyterian Church in Baltimore; with Remarks on Subjects connected with Revivals in general. By W. C. WALTON, Pastor of the said Church."—Price 6 cents. 97may9tf

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 93tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen, who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.

D. PRENTICE, *Principal.*

November 28, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HICHCOCK.

83 Genesee Street

Utica, June 23 79tf

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May, 24, 1825.

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do.
20 Carty Boxes, do
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica December 20, 1825. 79tf

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students, under the tuition of Mr. C. CRITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recommendations of high standing, as a gentleman of fair character, and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 79tf

M. HITCHCOCK, has constantly on hand a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1824. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

Essay on the Atonement.

JUST received, an Essay on the Scripture Doctrine of Atonement, showing its nature, its necessity, and its extent; to which is added an Appendix, containing remarks on the Doctrine of Universal Salvation. By Caleb Burge, A. M. Pastor of the first church in Glastonbury Cong. HASTINGS & TRACY.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

CHRIST IN THE GARDEN.

BY MRS. HEMANS.

He knelt—the Saviour knelt and prayed,
When but His Father's eye
Look'd through the lonely Garden's shade,
On that dread agony!
The Lord of All above, beneath,
Was bow'd with sorrow unto death.
The sun set in a fearful hour;
The heavens might well grow dim,
When this mortality had power,
So to o'ershadow *Him!*
That he who gave man's breath might know
The very depths of human woe.

He knew them all!—the doubt, the strife,
The faint, perplexing dread;
The mists that hang o'er parting life,
All darken'd round his head;
And the Deliverer knelt to pray—
Yet passed it not, that cup, away!

It passed not—though the stormy wave
Had sunk beneath His tread;
It passed not—though to Him the grave
Had yielded up its dead.
But there was sent Him from on high,
A gift of strength, for man to die.

And was *His* mortal hour beset
With anguish and dismay?
How may *we* meet our conflict yet,
In the dark, narrow way?
How, but thro *Him*, that path who trod?—
Save, or we perish, Son of God!

Alternate Reading and Singing.—Whether the practice of reading the several parts of each stanza as so many distinct preludes to corresponding portions of the tune in which it is sung, originated in the want of psalm books or in the general ignorance of letters, it is certain that wherever it can be dispensed with, it should be laid aside. The inconveniences attached to it, are too many and too obvious to be overlooked by any one. Reading in such a disconnected manner, necessarily injures the sense; and the officiating person, by contracting a bad habit of utterance, as he almost unbavoidaly does, will do equal violence to the spirit and sentiment of the poetry. The sense requires that a whole stanza should be read in connexion; and by separating it into lines or couplets, the meaning will often be entirely perverted—especially, as such portions are to be sung before others connected with them can be read. But above all, to have every strain of the tune furnished with such a monotonous prelude—this is the hardest thing for musicians to bear. It kills every thing like expression; it destroys every thing like symmetry in the tune; and does away every thing like propriety in the exercise.

But if the worshippers have no pity on musicians in these matters, then we have a serious plea to offer, which is found'ed on their *own inconvenience.* We are bold to say that unless their memories are uncommonly tenacious, they will be under the necessity of exercising them too severely for the maintenance of a spirit of devotion. In every exercise of a devotional nature, the mind ought to be freed from external embarrassment; and there is as much inconvenience in having lines of poetry to remember, as there would be in prayer, to be obliged to seek out acceptable words. Either practice is hostile to a spirit of devotion; and when we recollect that the price of a Psalm Book is only four or five shillings, it seems astonishing to us, that any mortal who prefers religion to money, should choose to continue a practice which is so inconvenient to every one, and so entirely subversive to every principle of poetry and music. We speak feelingly; for the practice greatly annoys us: yet if our feelings alone were in question, we should prefer to be silent. This, however, is far from being the case; and we doubt whether that pious man is to found, who, if he could lay prejudice entirely aside, would not be more edified by reading for himself—when *able* to read—than he would be with such jargon as we have been describing. It is time that it were laid entirely aside.

MUSIC OF THE BURMESE.

Communicated by Rev. G. H. Hough.

In the music of the Burmese there is far more noise than harmony. They make use of wind and stringed instruments, brass plates of various sizes. For the sake of noise, they will accompany the instrumental music, by striking together two peices of split bamboo, or the palms of their hands. They are evidently unacquainted with the nature of tones and harmony, all their airs being wild, irregular, and discordant. Their stringed instruments may be called the guitar and harp. They are struck with the finger, and are usually accompanied by the voice. This species of music, in private or domestic; the former, brass plates, and wind instruments, are used on public occasions, as when religious offerings of a peculiar kind are made, in the procession of funerals, and dances.

For the Western Recorder.

A THOUGHT.

And is there such a God as the Scriptures represent, and is man so stupid and brutish as neither to love nor fear him? Can no representation, either of the mercies or wrath of this God move him? Is no motive which heaven, earth or hell can present, sufficient to move him from his apathy? Will not the voice of God himself speaking in the thunders of Mount Sinai, or in the milder accents of the Gospel, waken him from the deathlike slumber which has seized him? And was this creature, man, formed in the image of God, and does he till boast of reason? Yes! such is his *empty boast;* most emphatically EMPTY, for where is the use of that reason which refuses to exert its influence, except in things comparatively trivial and unimportant. Where then, is the least ray of hope to be found for this revolted province of God's dominion? Will all the mercies of God avail nothing, and shall even the blood of Christ have been shed in vain? Will this mad votary of Satan, rush headlong to perdition, and is there no power strong enough to rescue him from self-destruction?—O! "let heaven rejoice, and earth be glad." The unspeakable goodness of God has added a *last, a crowning gift,* without which, all his other gifts would be unavailing. He sends his life giving Spirit to change that heart so callous and insensible. Then let all Christians pray unceasingly that this Spirit may be shed down so irresistibly and extensively, as to secure all the precious souls of the children of men, from the long, black night of despair which awaits them, and convert this whole Golgotha into a paradise. C. P.

Miscellaneous.

Indian poetry, eloquence, &c.—In the Olive branch is published a letter from James Barbour, Secretary of War, addressed to a citizen of Circleville, Ohio, in answer to one on the subject of rescuing from oblivion specimens of Indian poetry and eloquence. The Secretary considers the subject important, and says no time is to be lost in providing for posterity, the materials upon which they may form an estimate of the character of the Aborigines of our country. Mr. Conant, of New-York, has interested himself upon this subject. Several months ago, letters were addressed by the War Department, to our Indian agents, and to the superintendents of the schools among the Indians, to collect and transmit to Mr. Conant whatever might be within their reach, of such materials. One difficulty lies in the way of success. "The interpreters are generally illiterate, and not qualified to preserve either the beauty or strength of the metaphors, which abound in whatever an Indian utters. The language of metaphor is the language of man in his uncultivated state; and his mountains and rivers, and forests, and, to his eye, the earth and the sky, with their quakes, and their lightnings, are full of mystery, which create a darkness well fitted for the workings of the imagination, and fertile in wonders. Such sublimity, no doubt, is lost for want of proper channels for its passage to us."—Connected with the same subject, the Department is engaged in preserving the exterior of our Indians—the Chiefs of the principal tribes, and in their native costume, by having their likenesses taken by a first rate artist, from life. These will go down to posterity as fac similes of a race of men, whose living, and expressive, and interesting looks, it is feared, a few generations to come will be deprived forever of seeing.

Pittsburgh Rec.

ALGIERS.

Character of its population.

The kingdom of Algiers is inhabited by tribes of men, differing in some essential respects from each other. A large part of the population consists of Moors, a mixed race descended from the ancient Numidians or Mauritanians, the Arabs, Spaniards, and Turks, who have from time to time found their way into the country. Besides this compound race, there are other tribes inhabiting the interior of the country, who maintain their distinctive characteristics, such as the Arabs, Biscaries, Mozabis, and Kabyles.

The Arabs are wanderers, as in other regions where they are found, both in Africa and Asia. They live in tents, rear flocks, are governed by their own chiefs or cheichs and when they are weary of the oppression of the Beys, or governors of the provinces, they remove farther from their reach, and perhaps go off into Sahara, and enjoy an entire independence. The Biscaries are a more quiet people, inhabiting the borders of the desert, yielding submission to the Regency of Algiers, and speaking a broken dialect of the Arabic. The Mozabis, dwell in a distant region at the south, quite beyond the limits of the dominions of the Algerines, and are independent of their government. They have mercantile relations with Algiers; many of them reside there, with specific privileges of trade. But, among the different tribes found in the North of Africa the Kabyles seem to be the most remarkable.—They are otherwise called Berebers. They live in the mountainous districts, independent of the Algerine government, forming a population so numerous, that were they not divided into a great number of small tribes perpetually at war with each other, they would soon constitute a power too formidable for the Regency to control.

The Kabyles speak a language called the *Showiah*, having, as far as has been discovered, no resemblance to those spoken by the other tribes, and which there are many reasons to believe, is of great antiquity. Mr. Shaler, concludes, that it is one of the most ancient in the world, which has withstood and survived the conquest of the Carthagenians, the Romans, the Vandals, and the Arabs.—*N. A. Rev.*

Voyages of Discovery.—We understand that Captain King, who not long since returned from a survey of the coasts of New Holland, &c. is about to sail on another expedition, which is calculated to last five years. His first operations will be to proceed along the South American coast, from the Rio de la Plata to Cape Horn, and to endeavour to open an intercourse with the natives of this vast peninsula, of whom so little is known. Captain Weddell's recent voyages in the Antarctic, and intercourse with the people of Terra del Fuego, seem to have awakened the attention of our naval government to the profound ignorance in which we are steeped in regard to the Southern hemisphere, and prompted it to order this laudable undertaking, which we doubt not is only part of an extensive system of inquiry to be carried on in the same quarter,—every year becomes more and important. Capt. Lord Byron's voyage (in the Blonde) we take to be connected with the same object; and should be glad to see the seaman-like intelligence and experience of the enterprising Capt. Weddell, again employed in the same service. It is strange, that while so much of effort has been directed towards the North Pole, hardly any investigation has been directed towards the South, since the time of Cook. Yet as far as regards the latter regions, the science of geography is miserably deficient; and there is another great inducement for a commercial country to explore them, viz. the abundance of animal furs, oils, and other articles of trade which they furnish.

Returning to Capt. King's late survey, we are informed that he has found the eastern and northern shores of New Holland to be extremely desert, and the inhabitants in the most savage state. He failed to discover any great river flowing into the sea, as it was supposed might be the case; and only one great inlet was left unexplored, where it was possible such a river might exist. All hopes therefore, of this coast being aught but barren and inhospitable, seem to have vanished. An account of the voyage is preparing for publication.—*Lon. Lit. Gaz.*

From the National Advocate.

Sir—I sometimes amuse myself in collecting scraps of information, on various subjects; I send you the following, if you think them worthy a place in your paper—I give them without order just as they offer.

In 1781 the Province of New York contained but 49,816 inhabitants; the state now contains 1,616,458. The city in 1751 contained about 7,500, at present it has upwards of 160,00 inhabitants.

In 1800, Ohio had about 5,000 inhabitants. In 1820, upwards of 500,000—now probably 800,000.

Baltimore in 1665, had a population of 800; in 1800, 26,515; in 1820,62,727.

Illinois, by the late state census, had a population of 72,817; in 1820, it was 55,211.

Great Britain in 1821, had a population of 14,471, 802; the United States at the same period contained upwards of 10,000,000.

The number of Methodists in the United States in 1825, was 341,144; in 1808 the number was 144,590.

The National Debt of Great Britain in 1799, was $1,976,000,000; in 1824, it amonnted to the enormous sum of $3,703,000,000, or 834,000,000 pounds sterling.—The interest on this sum at only 4 1-2 percent, is 166,635,000, more than twice the whole amount of the United States public debt, which was $81,000,000 on the 1st January, 1826.

It is calculated that if the British debt were in one pound notes, a little more than 500 of which would weigh a pound, it would require about 3,400 men to carry it.

The war of the American revolution cost Great Britain $520,000,000, and this chiefly for the right of taxing the colonies without a representation in Parlament.

In Great Britain the number of people capable of rising in arms from 15 to 16 years old, is 2,744,847

In Great Britain there die every year about 332,700, every month 27,725, every week,6,363, every day 909, every hour 38.

The proportion of the deaths of women to that of men is 50 to 54.

DEFERRED ARTICLES.

New Voyage of Discovery.—From the London Annals of Philosophy for February, we learn that the French government are fitting out one of the vessels of their navy, the corvette L'Astrolabe, captain Dumont Durvin, to sail on a voage of discovery in the Southern hemisphere. The object of the expedition is to explore certain parts of the globe, which are not sufficiently known, and particularly the coast of New Guinea, and New Zealand. The Paris Academy of Sciences, at the request of the Minister of Marine, have appointed a committe of six of their number, to prepare such instructions as they may deem expedient for the furtherance of the cause of science.

[*N. Y. Obs.*

North West Passage.—Capt. Parry in a letter, dated London, January 30th, 1826, addressed to Lemuel Sawyer, a member of Congress from North Carolina, says, "I believe it is not in contemplation, at present, to send out any further expeditions from this country to the Northwest. It is, indeed, more than probable that we shall await the return of Captain Franklin, who is now about to proceed down Mckenzie's River, in order to determine the actual position of the Northern Coast of America.—Should any future attempts be determined on, I need scarcely assure you that I am at all times willing and ready to undertake the enterprise, which will, I doubt not, be, *one day or other*, accomplished."

Capt. Parry's Narrative of his Third Voyage is in press in London.—*Conn. Jour.*

Ship Canal in England.—The project of a grand ship canal from London to Portsmouth, was to be brought under the consideration of the British parliament this session. The distance measured is exactly seventy-five miles; thirty-seven of which are on the tide level. The summit level will extend twenty miles. The expense is estimated at three millions and a half pounds sterling; the annual revenue at five hundred thousand pounds. The canal is to hold twenty-eight feet depth of water, to be one hundred feet wide at the bottom, one hundred and fifty at the top. Large ships will be transported by means of steam, in twelve hours from Spithead to the Thames, and lighter vessels in half that time. The projector estimates that 10,000 vessels will use the canal annually.

Extract of a private letter of the 10th of March, from Hamburgh;—"The Coronation of the emperor Nicholas is postponed to September or October. The cause of this delay is said to be an apprehension of some conspiracy being renewed at the period of the fetes which will accompany that ceremony. More than 20,000 conspirators are known; that is to say, there are 20,000 noble Russian families compromised, and, as they all have connexions, it may be said, that nearly all the nobility of this vast empire lie under suspicion. We are assured that already the number of persons under arrest exceeds 12,000. Several of the principal conspirators have died suddenly in prison.

Germany.—The German Journals announce that the Government of Hanover has recognized the independence of Brazil.

The Emperor of Austria had been ill, but was recovering.

Rome.—The Courier du Bas Rhin, says that the sacred college of Rome has now under consideration the question—"whether the Roman Government ought to pay debts contracted by religious orders, or whether it ought to sell their estates for the purpose of liquidating them."

A letter of the 5th of March, from Rome, announces that the police have ordered Bergami to quit that city.

Slave Trade and Piracy.—A French slave ship not long since arrived at Porto Rico from Africa, with a cargo of slaves. The conduct of the officers and crew was thought to indicate guilt, and on examination it was found that during the passage, the crew had *murdered* all the officers, and chosen new ones in their place. The crew, consisting of 17 persons, were of course condemned and executed.

Russian Slavery.—By a law of the late Alexander, slaves are forbidden to be sold. To evade the law a person advertises to lend, for assistance, his cook, for fifty years, for such a sum. Such advertisements are very numerous in the Russian Journals.

Eng. pap.

Death of the Baron De Tuyll.—The Russian Ambassador, who lately embarked on board the British packet, Francis Freeling, on his return from Europe, died two days after leaving New York. He was buried with military honours at Halifax.

Sudden Death.—Mr. Uriel Smith, while apparently in good health, and attending a town meeting at Francistown, N. H. suddenly fell down dead in the pew where he sat. The moderator was just about to declare an unanimous vote for him as town clerk.

Canal in Egypt.—According to the estimate of the French engineers, who were in Egypt with Bonaparte, the whole expense of a deep canal, which would connect the Arabian gulf with the Nile and the Mediterranean, make Africa an island, and shorten the voyage from Marseilles to Bombay, one half, would not exceed 700,000 pounds.

Alarming to Smokers.—Cancers of the lip commonly arise from the use of the pipe, and the manner in which it happens is this—the adhesive nature of the clay of which the pipe is made causes it to stick to the lip; at length the cuticle is torn off, and the continued irritation frets the sore into a cancerous disease.—*Sir Astley Cooper.*

A new plant, called Epidendron has been imported into England, from the island of Java: it is unequalled for the beauty of its flowers and the strength of its perfume, and possesses the singular peculiarity of deriving no nourishment from the earth or water.—Suspended on a wall or from the ceiling of a room, it will vegetate freely and abundantly for many years.

A young gentleman, Wm. Johnston, Esq. nearly allied to a noble family, has invented and perfected a carriage, which will move at the rate of from 10 to 12 miles an hour, without horse or steam. It is so constructed as to be able to carry 6 persons, and to ascend steep hills with ease and expedition.

[*Globe.*

The East India Company's old territory commonly known in Europe by the name of Bengal, occupying the space of 162,000 square British miles, contained, in 1820, thirty-nine millions six hundred and seventy nine thousand souls, exhibiting a denser population than any equal portion of the globe, China not excepted.

A new route across the Rocky Mountains, has been discovered by General Ashley, by following the river Platte to its source, and then taking the stream west. So broad and easy is said to be the way, that thousands may travel it in safety, without meeting with any obstruction deserving the name of a mountain.

Acting in character.—An English paper says "At the Hull theatre during the performance for the benefit of Mr. Downie a pugilistic affray actually took place between the Managers, which terminated in a manner, that will, in all probability, be of serious consequence to one of them for the remainder of his life.

Recipe to make Red Printing Ink.—Boil one pint linseed oil with one cake Windsor soap. After the oil becomes clear, add a sufficient quantity of good vermillion well ground.—*Or*, to boiled oil, add resin enough to make it thick; then add the vermillion, and grind it in well.

Mackinaw and Green Bay.—The steam-boat Superior, Capt. Sherman, will leave Buffalo on a trip to Mackinaw and Green Bay, on the 12th May at 9 o'clock, A. M.

Just Received,

and for sale by HASTINGS & TRACY, No. 40, Genesee Street,

GENERAL Count Philip de Segur's History of the Expedition to Russia, undertaken by the Emperor Napoleon, in the year 1812.
Nettleton's Village Hymns,
Faber's Difficulties of Infidelity,
The Poetical Works of James Montgomery, including several Poems now first collected, with a sketch of his Life, in 4 vols.
Justina; or the Will—a domestic Story.
Story of Jack Halyard, the Sailor Boy.

SHELL COMBS.

AT a trifle more than half the former prices. Likewise, elegant Fig'd Silks, at 4 and 6¼ the yard, and upwards,—Just received by
THOMSON & LYMAN,
No. 34, Two doors below the Post Office.
6w98*may14

The Trustees

OF the WHITESBOROUGH FEMALE ACADEMY, would inform the public, that this Institution is now open for the instruction of young ladies, under the direction of Miss J. LORD.
The terms of instruction as follows:

For Geography, Grammar, Arithmetic, Reading, Writing & Needle Work,	$3 00
For the same, together with History, Rhetoric, Philosophy, Chemistry, and Working Lace	4 00
With the addition of drawing . .	6 00

Board in good families on reasonable terms.
Whitesboro', May 6, 1826. 4w97

CLINTON FEMALE SEMINARY.

THIS institution, under the direction of the Miss ROYCES, has its Semi-annual Examination on Wednesday the 26th inst.
The Summer term will commence on Thursday the 25th of May.
The branches taught—the terms, the system, and mode of instruction continue the same as they have hitherto been. A course of Lectures on Botany is expected the ensuing Summer. Music was introduced during the last term, and continues to be taught by Miss Eliza S. Michel of New-York.
Clinton, April, 22, 1826. 96 6w

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS; Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.
May, 1, 1825,
A few Bales assorted *COTTON YARN* of excellent quality, as above.

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,
At J. C. DELONG'S Morocco Factory.
Utica, May 2d, 1826.

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising
H. W. OSBURN, *Collector.*
Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*
Utica, April 11, 1826. 6m93

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.
THOMAS E. CLARK.